

(Through the Bible) John 5

by Chuck Smith

Chuck Smith's sermon on John 5 explores the healing of the impotent man at the pool of Bethesda, emphasizing the power of active faith and the importance of obedience to Jesus' commands.

Duration: 1:01:39

Scripture: John 4:46

Topics: "Jesus Christ", "Healing Ministry"

Description

In this sermon, the speaker criticizes the lengthy and self-glorifying introductions given by some preachers. He emphasizes that the focus should be on exalting Jesus Christ rather than lifting up men. The speaker also mentions the example of a child leading the congregation to generosity, highlighting the lesson of benevolence. The sermon then transitions to a discussion of the Gospel of John, specifically the healing of the noble man's son and Jesus' subsequent journey to Jerusalem. The speaker describes the pool of Bethesda, where many sick and disabled people gathered, waiting for the water to be troubled by an angel so they could be healed.

Transcript

Shall we turn now in our Bibles to the fifth chapter of the Gospel of John. John is just recorded in the fourth chapter. The ministry of Jesus in the Galilee, when he was at the city of Cana, and the noble man came to him concerning his son, who was sick, and Jesus spoke the word.

And some twenty miles distance, the Spirit of God did a work and healed the noble man's son. So after this, that would be after his ministry there in Cana and the healing of the noble man's son, there was a feast of the Jews and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

And in these there lay a great multitude of impotent folk, blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water. And whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there which had an infirmity thirty-eight years. And when Jesus saw him lying there, and he knew that he had been a long time in this case, he said unto him, Would you like to be made whole? And the impotent man answered him, Sir, I have no man when the water is troubled to put me into the pool. But while I'm trying to get in another steps down before me.

And Jesus said unto him, Rise, take up your bed and walk. So John is now giving us another little scene in the ministry of Jesus. We remember that the gospel of John is selected pictures.

In the 19th chapter of John, he tells us that Jesus did many other things which are not recorded. But these were recorded that you might believe that Jesus is the Christ, the son of the living God, and by believing, have life in his name. So John is telling you that he's just selecting certain things out of the life and the of Jesus to demonstrate to you the fact that he was the Messiah, the son of the living God, that by your believing in him, you might have life in his name.

When John closed his epistle, he said there, you know, there are so many things that could be written about Jesus that I suppose if tried to write them all, all of the libraries in the world could not hold all that could be written about him. Well, surely we are proving that today with the multitudes of books that are being published concerning the Bible and concerning Jesus. And yet we have not nearly exhausted all that could or perhaps should be said.

This is another little insight. The pool of Bethesda inside it said of the sheep gate today, it lies inside of what is known as the lion's gate. The sheep gate no longer exists in the walls of the city of Jerusalem, but inside the lion's gate in their excavations, they have found the pool of Bethesda with the five porches where Jesus ministered to this lame man.

There were many people around there, blind, lame and all for a tradition had been developed about the pool that whenever the waters began to move, whoever was the first one into the water would be healed of whatever disease they had. So all of these people who were lame, blind, maimed or whatever would lie around this pool just waiting for the water to be troubled. Can you imagine what a pitiful sight that might have been to see this pool of water with the five porches and all of these grotesque creatures lying around it, just waiting for the water to be troubled.

And then the mad scramble and the blind person, of course, was disadvantaged because he could only hear the rustling of people and then realize what must be going on and try and get in. And everyone trying to get in for and the first one in was healed of whatever disease he had. You say, well, how can you explain that? That the first one in could be healed.

We know that there is tremendous power in faith. Jesus said, if you can believe, all things are possible to him that believes. How many times Jesus said to people, thy faith has made you whole.

Faith is a tremendous power. It can activate the work of God in your behalf. And people oftentimes need a point of contact for releasing their faith.

Many times faith is rather passive. Our faith in God is often passive. It should not be.

I'm not advocating this. I'm just making a statement of fact. But passive faith really doesn't do much.

I believe that God can. I believe that God created the universe, so I know that God can do anything. I have the passive faith to believe that God could replace an amputated arm.

I say the passive faith to believe that because I don't have the active faith to believe that. You say, well, do you believe that God created the world? Sure. Do you believe God can do anything? Sure.

Then if God can do anything, sure he could put a new arm upon a person who had his arm amputated. I believe he can. I don't believe he will.

You see, that's the difference between the passive faith and an active faith. An active faith believes he will. Now, many times we need some kind of a place, a point, a experience where we turn our faith from a passive faith, which does little, to an active faith that will accomplish a lot.

And oftentimes a point of contact is extremely valuable. Now, with these people, a point of contact had been developed to where whenever the water became troubled, they believed that the first one into the water would be healed of whatever disease or malady they had. And because they believed this to be so, the first one into the water, his faith was immediately activated and he believed God is going to heal me.

And because he believed that God was going to heal him, he was healed. His faith became active. Much as the woman who in her heart said, I know the moment I touch the hem of his garment, I will be made whole of this plague.

And so she made her way through the crowd until she got close enough to reach out and touch the hem of his garment. And the moment she did, she released her faith. It became active and God's power ministered to her as the virtue went out from Jesus, because God responds to our faith.

Your faith can be a hindrance or a blessing. What I believe is very important. If I believe that God can't or won't do a certain thing, then it usually follows that God doesn't.

If I believe that God will do a certain thing, then it usually follows that God does. When I was a child, unfortunately, there was a lot of negative preaching and many people became victims of the negative preaching. I heard many sermons against a lot of things.

And one of the favorite subjects of attack by those ministers was smoking cigarettes. And I've heard over and over as a child that if you smoke a cigarette, God will not, you cannot be a Christian. You cannot be a child of God and smoke a cigarette.

And I heard this. Now, there were many of my companions who also heard this teaching and this preaching. And they believed what they heard.

So that when they began to experiment and smoke cigarettes, they believed, well, God can't save me. I'm a sinner because I smoke a cigarette and I can't be saved as long as I smoke this cigarette. And because they believed that they could not be saved smoking a cigarette, it became true.

They could not be saved. They could not believe God to save them while they were bound by a cigarette habit. Because what you believe becomes the reality in that case.

And unfortunately, many people have been destroyed through negative preaching. I had a man in Tucson who said, Chuck, I would like to be a Christian. I would like to come to church.

I would like to live for the Lord. I used to be the youth director in our church when I was growing up. And I was serving the Lord and I was happy and all.

And I would like to do it now, but my job gives me a lot of stress. And when I get home in the evening after a stressful day on the job, I love to sit down and just relax and have a can of beer. And so I can't be saved.

I said, Eddie, who told you that you can't have a can of beer? I said, that isn't the issue. Just to shock him, I said, I drink all the beer I want. I don't want to drink any.

But many people are kept away from God because they have become entangled into habits or into patterns that they can't break. They've tried to break them. They've been told that as long as they're doing that, they can't be a child of God.

And so they've tried to quit smoking, but they can't quit smoking. And so they think, Oh God, I wish I could be saved. Oh, I wish I could be a child of God.

And they long and desire to be, but they're bound. They can't quit smoking. What they're trying to do is get the cart before the horse.

You give your life to Jesus Christ and he'll take care of those things in your life as the Spirit of God conforms you into the image of Jesus Christ. We so often in our endeavor to be righteous before God are trying to work from the outside in, but that is always a difficult, if not impossible project. The Spirit of God works from the inside out.

He brings to pass those changes within me which have their expression on the outside. So our faith, what I believe to be, becomes a reality in my life. But there is that possibility of activating faith.

And oftentimes the point of contact is valuable in doing that. If there are any sick among you, let them call for the elders of the church and let them anoint them with oil in the name of the Lord. And the prayer of faith will save the sick and the Lord shall raise them up.

Now, as the elders come and anoint with oil and lay hands in the name of Jesus and pray for that person, it gives the point of contact to release the faith. I know as soon as the elders get here and anoint me with oil and pray for me in the name of the Lord, I'm going to be healed. Oh, bless God, I can hardly wait for them to come.

Oh, praise the Lord. You know, and as the doorbell rings, oh, they're here, bless God, I'm going to be healed now in just a few moments. The moment they lay their hands on me and anoint me with oil in the name of the Lord.

And because I believe the promise of God and I believe the word of God, the moment they lay their hands on me in the name of Jesus and pray for me, I'm healed. Why? Because I've now triggered or activated the faith. It is no longer, God can heal me, but God is healing me now at this moment and it is that activating of faith.

So, these people sat around the pool waiting for the waters to be troubled because it created a point of contact for their releasing their faith for that work that God was wanting to do in their lives. But this man had been lame for 38 years and he had been lying around here for a long time. But he was so crippled that whenever the waters began to stir, by the time he could get his body into the water, someone else had already gotten there in front of him.

And thus he remained in his crippled condition, hoping and waiting that someday he might be the first one in. And, as his case was, he didn't have any friend to help him. You know, those that were just there beside him and holding him and as soon as the waters troubled, toss him in.

So, he was there in that helpless state. And Jesus said, would you like to be healed? And he brought up his problem to Jesus. Of course I would like to be healed, but there's no one to help me.

When the waters are troubled, someone always gets there in front of me. And then Jesus commanded him to do the impossible. Jesus said unto him, rise, take up your bed and walk.

I love the way Jesus is always giving to people impossible commands. Because whenever the Lord gives you an impossible command, then you are faced with one of two choices. The first choice is you can obey the command that Jesus gave you.

Or you can argue with the command. Now, this man could have said, who are you trying to kid, mister? I told you, I don't have anybody to help me. The waters aren't troubled now.

You think that if I could carry my bed away from here, I'd be lying here all this time? I've been 38 years like this, man. There's no way I can stand up. And he could have argued with the command of Jesus and remained impotent.

But he made a wise choice. He chose to obey the command of Christ. And we read, and immediately the man was made whole and he took up his bed and walked.

He chose to obey the command of Christ, though he knew it was an impossible command. Now, many times the Lord gives to us commands that to us seem like impossible commands. Maybe there's an area of weakness in our life that we have struggled with for years.

It has kept us in a defeated state. And the Lord says, all right, now don't do that again. And we say, oh, Lord, you don't know how I'd like to quit.

Oh, you don't know how miserable I am when I do this. I don't get any joy out of it. And we argue with Jesus.

And we tell Him all the times we've tried. We told Him all of the programs that we've been on, all of the books we've read, all of the money we've spent trying to change our behavioral patterns. And I'm still the same.

And we're arguing with Him rather than willing to obey. Now, one thing we must learn, and that is, though Jesus gives to us what seems to be an impossible command, that Jesus never commands us to do anything. But if we will but will to do it, He will in that moment give to us all of the capacity all of the power and all of the ability to do it.

Don't argue with Him. Just say, yes, sir, and do it. Because if you will will to obey the command of Christ, immediately you will receive all that is necessary to obey that command.

So many times we look and we say, but that's impossible, Lord. Not anymore, because He told me to do it. And by virtue of the fact that He told me to do it, He will give me the capacity to do it.

And so this man was made whole. He took up his bed and walked. But they weren't looking at the calendar.

The same day was the Sabbath. And he didn't get very far until some of these black-robed men with black hats and long curls said unto him that was cured, it's the Sabbath day. It's not lawful for thee to carry thy

bed.

It's interesting to me the traditions that man can acquire. But really what amazes me most is how deeply ingrained tradition can become in a person's life. You know, I think one of the hardest things to be freed from is tradition.

It's just awfully hard to shake ourself from tradition. Unfortunately, into the church there has come a lot of tradition, church tradition, which has its roots in the mystery Babylon religion. But it has become a part of church tradition.

But because it is tradition, it has become so deeply ingrained that when Martin Luther sought to make his break and did make a break, it wasn't a truly clean break from all of the abuses. For he brought into the Protestant Reformation much of what was tradition brought in from the mystery Babylon religions systems. So that as Jesus wrote to the church of Sardis, the Protestant Reformation, he said, I have not found your work complete before God.

You've still got a lot of these trappings that belong to the mystery Babylon religion that have no place in the body of Christ. But traditions are very difficult to throw off. They are so deeply ingrained within a person.

They had certain traditions that had developed concerning the Sabbath. They sought to interpret the Sabbath law. They had what was known as the Mishnah, the commentaries on the law of Moses.

And in the Mishnah, some 23 chapters were devoted to the interpreting of the law of the Sabbath day. Now, God just said, remember the Sabbath day to keep it holy. Six days shalt thou labor and do thy work.

But the seventh day is a day of rest. So just remember the Sabbath day, keep it holy. Now, they began to try to interpret this particular law.

And in 23 chapters of the Mishnah, you find interpretation of the law. What constitutes bearing a burden on the Sabbath day? Now, the other day when we were in Jerusalem on the Sabbath day, our bus was going down the street and there was this little Jewish boy, looked to be 10 or 12 years old, with his black robe and black hat and long curls. And as the bus went by, he was incensed that the bus should be traveling on the Sabbath day.

And he made all kinds of faces at us, finally stuck out his tongue at us because we were daring to ride in a bus on the Sabbath day. Now, it was lawful, I guess, to stick out his tongue. But there were certain areas of the city of Jerusalem that we could not drive the bus.

Certain areas that had barricades near the area known as the Mea Shurim. And should we have tried to drive the bus by that area, though it was unlawful to bear any burdens on the Sabbath day, they would have stoned us. This man was nailed.

He's carrying a bed on the Sabbath day. Hey, fella, it's the Sabbath day. It's not lawful for you to carry your bed.

And he answered them, he that made me whole, the same said unto me, take up your bed and walk. Now, they no doubt knew this man. Jerusalem didn't have that many people.

But what a man who had been around lame for 38 years became sort of a public figure and people knew him, recognized him. And so he calls to their attention the fact that he was cured. Surely anybody that can cure me after 38 years of lameness must have some word of authority.

And so he told me to take my bed and walk. And they asked him, who is it who said to you, take your bed and walk? And he who was healed didn't know who it was for Jesus had just conveyed himself away because there was a lot of there were a lot of people in that place. So afterward, Jesus found him in the temple.

And he said unto him, behold, thou art made whole. Sin no more, lest a worse thing come upon thee. Now, in this particular case, it would seem that Jesus related the man's illness to some sin in his life.

Sin no more, lest a worse thing come upon thee. There can be a relationship between sin and a particular malady. But it would be very wrong to generalize and say that any sickness or malady is directly related to some sin.

This is the mistake that Job's comforters made, and it is a mistake that often people make even subconsciously in their mind when a person is quite sick or afflicted. And unfortunately, there are those evangelists today who would sort of foster that false concept. If you just had enough faith, you could be healed.

Just get your life straightened up. God wants to heal everybody. And if you're not healed, it's because there's something wrong in your life, something wrong with your faith.

And all they are doing is heaping heavy burdens upon the poor sick people that they don't need, making them feel guilty or even worse in their condition. God has a special judgment, I'm sure, for such comforters. This man did not know who Jesus was until Jesus found him in the temple.

And his condition had a relationship to some sin in his life. And so Jesus just warned him, go your way and sin no more, lest a worse thing come upon you. Jesus taught that when an evil spirit goes forth out of a man, he goes through dry places seeking a house to inhabit.

And in finding none, he'll come back to the house from whence he was driven. And if he finds it all swept and garnished, he will go out and get seven other spirits that they might come and make their abode in that house so that the last estate of the man is actually worse than his first. We are told in the scriptures that it would be better for a man to never have known the way of truth than to know it and to walk away from it.

If you've had a work of God wrought in your life, you then have a certain responsibility towards God. If you've come to God for some work in your life, then you do have a definite responsibility towards God. I'm not just opening your life to God's work, but opening your life to God himself.

And so the man departed and thought on Jesus. He told the Jews that it was Jesus who had made him whole. And this was something that the Jews never forgave Jesus for.

This is what eventually brought Jesus to the cross. His violation of their traditional interpretation of the Sabbath day. Therefore, did the Jews persecute Jesus and sought to slay him because he had done these things on the Sabbath day.

Now, to them, their traditional keeping of the law was more important than the healing of a man. Jesus said to them one time, which of you, if you have an ox or a donkey, if it falls in a ditch on a Sabbath day, won't you lift it out? Now, if you're that concerned with your dumb animals, don't you think God is concerned with a person who is needing help, whether it be the Sabbath day or not? So they sought to persecute Jesus because he had done this on the Sabbath day. But Jesus answered them and said, my father works today and I work.

Aren't you glad the father works on the Sabbath day? What if God took off every Sabbath day? Think about a mess the world would be in, you know, trying to recover from God taking a rest every Sabbath day. He that keeps Israel neither slumbers nor sleeps. God doesn't take any day off.

God is working in the lives of his people. All the time. And so Jesus said, look, my father works and so I work.

Therefore, the Jews sought all the more to kill him because he not only had broken the Sabbath, but he said also that God was his father making himself equal with God. Now, there are those today who say, well, Jesus never claimed to be God. That this was something that others built up around him, the aura and all of divinity.

These people studying the records today read this or get this understanding as they study the records today, those people that Jesus talked to knew exactly what he was meaning and what he was saying. They didn't have any mistaken ideas about what he was claiming, because if he was saying he was the son of God, they knew that he was making himself equal with God and they were wanting to kill him for it. Then Jesus said unto them and he begins to talk to them now, emphasizing what he is saying with these words, verily, verily.

And the repetition of the word is for emphasis. It's all right. Now hear this.

I mean, it's really calling their attention to what I'm about to say. Verily, verily, I say unto you, the son can do nothing of himself, but what he sees the father do. For what things soever he doeth, these also doeth the son likewise.

And so Jesus is claiming here that his works are the work of God, that they are not his works, that he is showing to them the work of God and doing the work of God. I brought this healing to the man, but it was God who brought the healing. I don't work apart from God.

I'm working in total harmony with God. You're finding fault with me for working on the Sabbath day, but this is the work of God that was wrought on the Sabbath day. Can't you see that? But they couldn't because tradition had blinded their eyes.

For the father loveth the son and he shows him all things that himself does and he will show him greater works than these that ye may marvel. God is going to continue to work and even do greater works just that you might marvel at what he does. For as the father raises up the dead and makes them alive, even so the son will make alive those whom he will.

And so as we follow on in the ministry of Jesus, we find him raising to life the son of that widow in the city of Nain. Jairus' daughter there in Capernaum and finally Lazarus who had been dead because God can make alive even those who are dead and the son doing the work of the father will give life to those whom he will. For the father judges no man, but he has committed all judgment unto the son.

I'm acting in accord to the father in harmony with him doing his works that all men should honor the son. And this is what God is desiring that we should honor the son. Now, one of the marks of a false cult.

Is the failure to honor the son. There are three things that Satan is constantly attacking the word of God. The divinity of Christ.

And the work of the Holy Spirit. He's attacking the Godhead. He attacks God's word.

Half God said. And he still attacks the word of God. He attacks the divinity of Jesus Christ.

And you find this in every false cult. Try the spirits to see if they be of God and it's their testimony of Jesus Christ. Where it really reveals itself.

And he attacks the work of the Holy Spirit. So God has wrought these works through Jesus that all men should honor the son even as they honor the father. And he that honoreth not the son honoreth not the father which has sent him.

There are so many people say, well, I believe in God, but I don't see the necessity for Jesus and I really don't know about Jesus. Jesus is here declaring, look, if you don't honor me, you're not honoring the father. And so the Jehovah witnesses and these who fail to really honor Jesus.

Though they claim to be Jehovah witnesses, they are not really honoring the father. Verily, verily, I say unto you. He that hears my words and believes on him that sent me has everlasting life.

Believing on the word of Jesus, believing in the father who sent him. And he shall not come into condemnation, but is passed from death unto life. He that hears my words, that is, hears in the sense of observing, keeping my word and believing on God, you have eternal life.

You will not come into condemnation, but you have passed from death to life. Now, look at how man has interpreted this through the church history and how many regulations and requirements we put on a man in order to say, you know, your sins are absolved and you're a child of God. If you do this and this and this and this and this and keep these rules and read these regulations and follow this, you know, and pay your tithes and all this kind of stuff.

And we lay all these heavy burdens on men where Jesus said, look, if you just hear my words and believe on him who sent me. You have everlasting life. You're not going to come into condemnation.

You've passed from death to life. It is Satan's work to condemn the child of God. And he is very adept at it.

He never ceases. The angels in the book of Revelation cry out, whoa, whoa, whoa. To the inhabitants of the earth for the accuser of the brethren is cast out who accuses them before God day and night, the accuser of the brethren, one of the titles of Satan and how he accuses us.

But if you hear the word of Jesus and believe on God, you have everlasting life. You won't come into condemnation, but you've passed from death to life. Verily, verily, I say unto you.

The third, verily, verily, the hour is coming and now is when the dead shall hear the voice of the son of God and they that hear shall live. Jesus will soon be going down into hell and preaching to those souls in prison that he might deliver them from their captivity. The hour is coming.

It's upon us almost where those that are dead are going to hear the voice. And they that hear shall live for as the father hath life in himself, so has he given to the son to have life in himself. Jesus said in a little while as we get into John, no man takes my life from me.

I give my life. I have power to lay it down and I have power to take it up again. Even as the son has that self generating, even as the father has life within himself, so the son has that life within himself and power to give life the authority.

And he has given to him the authority to execute judgment also because he is the son of man. Now marvel not at this for the hour is coming in which all that are in the graves shall hear his voice. Jesus is talking about that ministry that he's going to have very soon to those faithful who with Abraham were awaiting the fulfillment of the promise of God.

Those who died in faith not having received the promise, but seeing it afar off were embracing it, holding on to it, waiting for that redemption to be completed. And they shall come forth, they which have done good unto the resurrection of life and they which have done evil unto the resurrection of damnation. And I can of my own self do nothing as I hear I judge and my judgment is just because I seek not my own will, but the will of the father which sent me.

He again is declaring that he is working in perfect harmony with the father. Later on, he'll tell Philip the works that I do, I do not of myself, but the father that dwelleth in me, he doeth the works. The same witness that he's giving here, what I'm doing, I'm only doing because I've seen the father do it.

I'm doing the works of the father in your midst. And if I bear witness of myself and now he's going to talk about the witnesses of him, but he said, if I bear witness of myself, the witness is not true. Not that it wouldn't be a true witness, but they would not accept the witness.

If he would witness of himself. And so there is another that bears witness of me. And I know that the witness which he witnesses of me is true for you sent unto John and he bore witness of the truth, but I do not receive testimony from man or the witness of man.

But these things I say that you might be saved for he was a burning and a shining light and you were willing for a season to rejoice in his light. So I, if I would witness of myself, it would not be acceptable, but John bore witness of me and you went out and you heard him and you were satisfied to walk in the light that he brought. But he said, I do not even accept the witness of John as the final proof of who I am.

But I have a greater witness than that of John for the works which the father has given me to finish the same works that I do bear witness of me that the father has sent me. And so Jesus is appealing to the miracles and to the works that he brought as the witness and the testimony of his authority and of his origin. Now, Nicodemus came to him and said, Rabbi, we know that you are a teacher come from God because no man can do the works that you do unless God was with him.

And Nicodemus recognized this as a valid witness when he came to Jesus, Philip said to the Lord, Lord, just show us the father and it suffices us. And Jesus said, have I been so long a time with you, Philip? And have you not seen me? He that has seen me has seen the father. Why do you then say, show us the father? Believe us thou not that I am in the father and the father is in me.

The works that I do, I do not of myself, but the father that dwells in me. He does the works. Now, believe me that I am in the father and the father in me or else believe me for the very works sake.

He calls as a witness of his authority, the works that he was doing for he was doing the works of God and they are a powerful witness of who he is. And to deny that Jesus is the Christ, the son of God is to deny the miracles and the works that he has wrought. Now, you will always find those liberals who are seeking to do just that, rationalizing all the miracles.

And as we get into the next chapter and Jesus feeds the multitude with the five loaves and the two fish, they'll tell you that in those days, everybody carried their lunch in their long sleeves, which were tied at the wrist. And they were all so selfish that none of them were willing to share their food with others that may have forgotten to bring theirs. And they all sat there in their selfishness, not wanting to eat their own food in front of others, but still not willing to share until finally one sweet little boy came forth and said, here, Jesus, I'll give you my lunch.

And they were all so moved and touched by the beautiful example of this child that a miracle took place. They all untied their sleeves and shared their lunch so that when they gathered up the fragments, they had given more than 12 baskets full. You know, isn't that sweet and wonderful? The example of a child leading the congregation to generosity.

And so the lesson that they would teach is the example of a child being able to lead us into benevolent acts. Jesus really wasn't walking on the water. He was walking around the shore and the disciples were almost at the beach already.

They just didn't realize that. And so he just waited out and got in the boat and they were at the shore. You know, there's no problem.

Too bad Peter was so dumb he didn't realize it and started to sink and had to cry for help, isn't it? Figures don't lie, but liars sure can figure. So Jesus is declaring, I could testify of myself, but you wouldn't receive that. John testified of me, but I don't ask you to believe that.

The works, they are the witness. But even more than the works and the father himself, which hath sent me, hath born witness of me. The father is witnessed of me.

When Jesus was baptized, God spoke from heaven and said, this is my beloved son in whom I am well pleased. The father is born witness of me. But Jesus wasn't referring to that.

He was referring to the Old Testament scriptures where in the Old Testament, God bore witness of his son who he would send into the world. The father hath born witness of me, but you have neither heard his voice at any time nor seen his shape. You don't know the father.

You've never heard the father for you do search the scriptures. Now, this is often misinterpreted. People think that Jesus is saying you go home and you search the scriptures.

He's not saying that. He is saying you do search the scriptures. You have searched the scriptures.

For in them you think you have life. But really, they are testifying of me. Peter in his epistle said, we did not follow cunningly devised fables when we declared unto you the glory of the Lord.

But we were actually eyewitnesses of his glory on that most holy mount. But we have a more sure word of testimony in prophecy. I saw with my own eyes, but I'm not even asking you to believe what I saw with my eyes.

We've got something that is more sure than what we have seen. We've got the word of God and the witness of God in the Old Testament scriptures. And if you really search the scriptures, you will find that they testify of Jesus Christ.

The whole Old Testament was bearing witness of that one who was to come. As Jesus said, I have come in the volume of the book it is written of me to do thy will, O Lord. Declaring that the volume of the book, the Old Testament was written about Jesus.

Now he's saying to them, you haven't really heard the voice of God. You search the scriptures because in them you think you have life. But in reality, you haven't heard God's voice because those scriptures testify of me.

But you will not come to me that you might receive life. Now, he said, I do not receive the honor from men. But I know you that you do not have the love of God in you.

For I have come in my father's name and you have received me not. But there's another who is going to come in his own name and him you will receive. The reference here is to the Antichrist who will soon be coming on the scene.

And though the Jews rejected Jesus Christ, they will embrace this man who will come on with a great deception, a program of peace and prosperity. If you talk to the Orthodox Jew today, they will tell you that they are, they will recognize their Messiah for he will come and bring them their temple. And they are looking for the rebuilding of the temple today.

But they're looking for some man to lead them in the rebuilding of the temple. And whoever that man is will be hailed by them as the Messiah. And that is the sign that they are looking for.

Whatever man will bring to them the rebuilding of their temple, but because they are in unbelief of the son of God, they will be deceived. And the man who is going to lead them into the rebuilding of their temple is the Antichrist who will be coming in his own name. But him, he came, Jesus came in my father's name and my father's authority.

But you didn't accept me. This man is going to come in his own name and you're going to receive him. And the prince of the people that shall come will make a covenant with the people.

But in the midst of the week, he will break the covenant and he will establish the abomination which causes desolation. He's going to come into the temple after three and a half years, declaring that he is God and demanding to be worshiped as God. And through his blasphemy, he will trigger the great wrath of God, which will be poured out at that time upon the Christ rejecting world.

How can you believe you who are receiving honor one of another? One of the most sickening things to me is that building up of other men's egos in the bestowing of honor and glory and the heaping of praises upon man. When I was within a denomination, one of the most sickening things I had to go through were the conventions where the men would get up and honor each other. The introductions of the speakers were a pain to endure as they began to tell of the great, mighty, marvelous instrument of God that God has sent to us in these days to be a blessing and an honor and a glory.

And then the guy, when he gets up to start to speak, has to give honor to the guy that gave him such a glorious introduction. How I thank God for brothers like this who have stood so stalwart for God. And you

know, and they're going on and just patting each other's backs and exalting each other and lifting up men.

Jesus said, as long as you're lifting up men, how can you hear the voice of God? The voice of God seeks to exalt Jesus Christ. John said, he must increase, I must decrease. And so says every true child of God.

Rather than seeking the honor and the glory of man, he is seeking the honor and the glory of God. And Jesus said, how can you believe when you receive honor one from another and you seek not the honor that comes from God only? But don't think that I'm going to accuse you to the father. I'm not going to accuse you.

Moses, the one you love and is trusting in, he's the one that's going to accuse you. Now, the law came by Moses. Grace and truth came by Jesus Christ.

Jesus said, I didn't come to condemn the world, but that the world through me might be saved. And he that believeth is not condemned, but he that believeth not is condemned already. Moses is accusing you.

Moses laid out the law. Moses told you how God would have you to live. And you haven't lived up to that standard.

And thus the law stands as the accuser of man, not the Redeemer, not the Savior. The law cannot save you. It cannot make you righteous.

The law condemns you and accuses you because it shows you how far short you have come. From what God would have you to be. Don't think Jesus said, I'm going to stand up there and accuse you before the father.

The one you're trusting in is the one that's going to accuse you. Moses, he is going to accuse you. For you believed Moses.

If you have believed Moses, he said, you would have believed me because he wrote of me. And so go back in the first five chapters. You'll find as Jesus said, you do search the Scriptures in them.

You think you have life, but they're actually testifying of me. And if you go back and truly understand the first five books, you'll find Moses is talking about Jesus all the way through as he deals with the sacrifices and the various types of sacrifices and all. He is talking about Jesus, who is to be the great sin offering that would be offered for the men of the world.

But if you don't believe his writings, how are you going to believe my words? Because actually, Moses was declaring my words. Jesus here is claiming the authorship of the books of the Old Testament.

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